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The Review of Religions is an organ of the Ahmadiyya Movement which represents the pure and true Islam. It is open to all for discussing problems connected with the

پیام تعلیم

جامعہ کے بچوں کیلئے ایک ماہانہ رسالہ "پیام تعلیم" کے نام سے نکلتا ہے۔ اس کے ذریعہ انھیں اچھی اچھی کہانیاں سنائی جاتی ہیں اور خالی وقت میں مصروف رکھنے کیلئے کارآمد مشغلے بتائے جاتے ہیں۔ سال میں ایکبار سالنامہ شائع ہوتا ہے۔ جسے مفید اور دلچسپ معلومات کا مخزن کہنا چاہیئے۔ چندہ سالانہ عہ

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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

ZIKR-I-HABEEB

A Page from the Life of the Holy Prophet Mohammad

How Penitence Pleases God

The Holy Prophet said that when a sinner asks pardon of God for his sins and promises to turn a new leaf for the future, his repentance delights God even more than the sight of his lost mount delights the heart of a traveller in the midst of a vast wilderness.

—*Bukhari.*

God never withholds His forgiveness from a sinner

The Holy Prophet said that God will most certainly forgive a sinner whenever in his life he should turn to Him in true penitence of heart short of the moment when his last hour has struck and the agonies of death have set in.—*Tirmizi.*

Avarice Deprecated

The Prophet of God said that, with the exception of the holy ones of God who care nothing for the

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goods of this world, love of worldly possessions is a ruling passion with mankind. No amount of riches will ever satisfy a man in life. Give him a valley full of gold, and he will soon want to have another. The dust of the grave falling into his mouth will alone sate his hunger for gold.—*Bukhari.*

Contentment the greatest riches in life

It is related that some people in Medina in their need applied to the Holy Prophet for relief quite a number of times. On each occasion the Prophet of God readily afforded the help solicited, until at last he had nothing left with him. Then, addressing them, he gave them this valuable piece of advice: "While you are always welcome to my last possession in the world, bear this well in mind, my good friends, that Allah never leaves unprovided any one who will not be a suppliant to others for help. He who tries to be self-sufficient shall be made so; and he who in the hour of adversity and privation tries to exercise fortitude shall receive the strength to do so. Verily, contentment forms the greatest treasure in life.—*Bukhari.*

(*Translated by M. H. Taj*)

Malfoozat-i-Ahmad *

January 25, 1901 (Continued)

On being requested to pray for a man for success in an examination the Promised Messiah said: Prayers are offered as requested, but sometimes it so happens that for the person concerned God has some other blessing in store instead and should we adhere too strictly to the outward sense of the words used in that prayer the prayer does not seem to have been accepted. Such cases often come as a trial, particularly when the man in question is god-fearing and righteous apparently. For, secure in the supposition that he is righteous, such a man misses the signi-

* Translated from *Malfoozat-i-Ahmad*, compiled by Sh. Abdul Hamid.

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ficance and the purpose of the trial and inclines instead towards a spirit of rebellion against it.

February 12, 1901

In the evening the Promised Messiah remarked: Our trust in God is such that we seldom pray for our own selves; for, indeed, He knows fully how we are situated. When Hazrat Ibrahim was thrown into the fire by his enemies, an angel appeared to him and inquired if he wanted anything. Hazrat Ibrahim answered:

بلی - ولا کن الیکم لا

i.e., "Yes, indeed, there is; but it is nothing that I need to ask from thee." The angel then suggested that in that case he might pray to God. But Hazrat Ibrahim answered:

علمہ من حالی حسبی من سوالی -

i.e., "He knows so well how I am situated that it is superfluous for me to ask anything of him."

February 14, 1901

The topic under conversation was that the righteous servants of God are subjected to great hardships and severe trials when the Promised Messiah remarked: A man once presented himself before the Holy Prophet and offered to give his daughter in marriage to him. Among the good points he mentioned in regard to his daughter one was that during all the years of her age to that day she had never been ill till that moment. When the Holy Prophet heard this he said, however, that those whom the Lord did love, they had always to go through hardships and trials.

Among those present on the occasion there was a man who had suffered greatly at the hands of the enemies of Ahmadiyyat and he gave an account of the troubles he had had to bear. After listening to him the Promised Messiah said: You have suffered greatly, and the steadfastness you have shown stands to your credit. In proportion to the severity of the trials you have passed through, your reward, too, shall be great:

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ان مع العسر يسرا -

Then Hazrat Ahmad went on to impress upon his followers the necessity to meet the cruelty of the opponents with kindness. He added: As against our opponents you should not let your feelings get out of your control, and this advice I address especially to those of my disciples who are young. It is important that you should come to me frequently for indeed no one knows how long you will have to stay in this world after I am gone. Life lived in my company has many advantages. Those who have their hearts turned only to God, they embody in their lives a living Commentary of the Holy Quran; and those who live near such persons find opportunities to see many things and learn many things which otherwise are not possible.

A written question was put before the Promised Messiah from a man who said that in connection with his work he had to travel to and fro between ten to fifteen *kos* and asked whether for the purpose of *Qasr-i-Salat* * he should regard these trips as a *journey*. The Promised Messiah answered: The principle which I follow in such matters is that one should not unnecessarily overburden himself: any trip, however short, that in common usage would be called a *journey*, should be regarded as such for the purpose of those concessions which the Shar'ia allows to a traveller. انما الاعمال بالنيات † When out for a walk with friends we sometimes go as far as two or three miles but it never occurs to any one that we are on a journey and should observe *Qasr* in prayers. But when a man sets out on a journey carrying a bag or a bundle, he is a traveller. The Islamic law in this respect is not necessarily based upon arduousness: what you

* While on a *journey* a Muslim is allowed certain concessions in regard to the five daily obligatory prayers.—*Ed.*

† A saying of the Holy Prophet which means that actions are judged according to the motive behind them.—*Ed.*

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speak of in common usage as a journey is a journey in the eyes of the Shar'ia. In these matters it is as much essential for one to avail himself of the concessions allowed to him as it is for him to carry out his obligations. The concessions, too, come from God, as do the obligations. You would perceive that we also avail ourselves of the concessions allowed by the Shar'ia: for nearly two months now, on account of indisposition and too great a pressure of work in connection with the commentary in hand, we have been combining our prayers. And in the fact of our combining our prayers under this continuous stress is also fulfilled the *Hadith* of the Holy Prophet that prayers would be combined for the sake of the Promised Messiah:

تجمع له الصلوٰة۔

Hazrat Ahmad continued: This Hadith indicates moreover that in the days of the Promised Messiah he would not usually himself lead the congregation in prayers but some one else would do so for him. When ill health prevents us altogether from coming to the mosque, the prayers are not combined but each is offered singly at its own proper time of the day. The words of this Hadith also give the impression that the Holy Prophet said this by way of love. We ought to have proper regard for the prophecies of the Holy Prophet; we should not look upon them with indifference. God gave rise to these circumstances so that over this considerable period prayers are being combined. Otherwise, had it been so only for a day or two, it could not have served as a sign. We hold in honour every single word and every letter used by the Holy Prophet, may the peace of God be upon him.

In connection with the commentary of *Surah Fatiha* the Promised Messiah said: The subject has led into such a powerful description of the qualities and matchless traits of character of the Holy Prophet that the heart is unwilling to bring it to an end. Had it not been for the fact that the time limit that had been set has almost run out, I would not have liked to stop.

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PROPHECIES ABOUT THE PRESENT WAR

In one of his sayings the Holy Prophet is reported to have said that one sign before the Day of Resurrection will be that true believers will see correct visions. In the Ahmadiyya Community there is a large number of persons who have the unique distinction of hearing the Voice of the Lord and see correct visions. Prominent among these persons is the present Head of the Community, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad. He succeeded to the Khilafat after the first Khalifa, Hazrat Nur-ud-Din, in 1914. In the writings of his father, Hazrat Mirza Ghulam Ahmad, the Promised Messiah, there is a great prophecy about the present Head of the Community. About him it is said by his father that he will be highly intelligent and holy and that his fame will spread all over the world. We who are his humble disciples bear eloquent testimony to his intelligence, holiness, and the several events that were foretold by him and which similarly happened. For the sake of the readers of the Review I would mention a few of his visions regarding the present war.

On the 4th of June 1940 the following vision of the Khalifa was published in *The Al-Fazl* :

> In a trance I saw a king dressed in green clothes passing in my front. Soon after I heard, " abdicated."

While interpreting this trance the Khalifa said that it seemed that some king was going to abdicate in this war, or through the medium of an abdicated king God was going to introduce some changes in the world. Three days after he saw this trance King Leopold of Belgium ordered his army to surrender, which disgusted his subjects so much that they almost disowned their king. After a short period we learnt that the king of Rumania had " abdicated."

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In another vision the Khalifa saw as follows :

> I saw myself sitting on a chair with my face towards the east. I found that some secret correspondence of Great Britain is being laid before me. This correspondence is between the French Government and the British Government. In one of the letters I saw that the British Government had apprised the French Government of the danger to their country from an impending German attack. As there was danger that Great Britain might be vanquished therefore its government proposed an incorporation of the British and French governments. I got much perturbed by reading this letter and I was about to wake up when suddenly I heard a voice saying that "this offer was in respect of a period over which six months had elapsed." —(*Al-Fazl, 18th June, 1940.*)

A glance at this vision which then appeared in *The Al-Fazl* shows that comparatively France was then in a better position and Britain was in danger and it was perhaps for its own protection that the latter was seeking the support of France by asking for an amalgamation of the two governments. Actually the reverse was found to be the case. It was Britain that offered France that if the latter did not surrender, the two governments might be amalgamated. This noble offer of the British government was rejected by the then French government and after six months from that Britain was in a position to refuse to renew any such condition to the French government even if the latter would ask for it on bended knees. In June last Great Britain was in a critical condition. France had collapsed after the disaster at Dunkirk and there was imminent danger of the discomfiture of Britain. But by June, 1941 the tables seem to have been turned on Germany. Referring to this point, Lord Halifax, the British ambassador to the U.S.A., said :

> When history comes to be written, Hitler will be found to have lost the war in 1940 when he failed to take advantage of the situation existing after the collapse of France. Then Germany might have been able to crash in, if she had acted quickly.

On December 19th, 1940 Mr. Churchill, the Prime Minister, said in the House of Parliament that in May

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and June they had reached a critical moment but thank God they had retrieved from that, and that they had now fully strengthened the defence of their island home. Just ponder over the situation how the Lord had previously acquainted the Khalifa with the war developments that will take place after six months !

In another vision the Khalifa saw that he was entrusted with the task of guarding Great Britain and that for that purpose 2,800 aeroplanes were coming from the U.S.A., and with their arrival he saw the danger to Great Britain passing away. Soon after this vision Great Britain received a similar number of aeroplanes from the U.S.A.

The above are some of the visions of our holy Khalifa and the like of them the reader may find in both the Old and the New Testament. Now who were the great seers of those visions ? They were all prophets of Israel or other holy persons. As stated above there are hundreds of men in the Ahmadiyya Community who are honoured by the Lord with both revelations and visions. Why is it that out of all the children of Adam of this age these are the only persons who have been selected for this great honour ? The answer is a simple one.

About 1890 Hazrat Mirza Ghulam Ahmad surprised the world by announcing that he was the Propmised Messiah whose advent was foretold by his prototype, Jesus Christ, and by the Holy Prophet Mohammad. He also said that he was the same Krishna whose advent was foretold in the Hindu scriptures. He was the world's spiritual Reformer with different titles. The world was amazed by his announcement. His fellowmen condemned him and rejected his message. But the Lord said to him :

> A warner came to this world but the world accepted him not ; but God has accepted him and shall manifest his truth by mighty attacks.

This condemnation and rejection of the Promised Messiah by the world was not a surprise for those

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who are readers of the scriptures. "Woe to the people of this world," says the Holy Quran, "Whenever any messenger was sent to them he was ridiculed." The Messiah was thus ridiculed and spurned. The Lord comforted him and said that he will bless his followers and increase them from day to day. He further comforted him by saying that his followers will be righteous people and that they will drink from the spiritual fountain that was made to flow by his advent. How true! There are hundreds in the Ahmadiyya Community who are torch-bearers of this great miracle of the Promised Messiah. But the Lord said that He shall Manifest his truth by mighty attacks. What a terrible chastisement! In the last 50 years the world has experienced terrible attacks of various kinds. The Plague in India was a terrible attack and so was the world influenza. In the history of mankind there were never such disastrous epidemics. In these last 50 years we have witnessed terrible earthquakes. History tells us that in the past there were never such earthquakes, either in number or the extent of the disaster caused by them. Besides these we have already seen the first European war and are now in the midst of another. It was therefore that about 1890 God said to the Promised Messiah :

> A warner came to this world but the world accepted him not, but God has accepted him and shall manifest his truth by mighty attacks.

(K. B.) MOHAMMAD DILAWAR KHAN.

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THE DEVELOPMENT AND INFLUENCE OF ISLAM IN AFRICA

(As Seen by a Christian)

[This article, written by an Englishman who is in touch with M. Mubarak Ahmad, H. A., Ahmady missionary in British East Africa, is of considerable interest for it fairly represents the views of an average well-read European interested in African questions and alive to the danger to Christianity from Muslim missonary endeavour in that continent.

This article reveals a careful study of the question; but readers would note with disappointment that in his appraisal, at the end of the article, of the values Islam has to offer to Africa and to the rest of the world, the learned writer is influenced not by the intrinsic merit of the Original Message of Islam, but by its corrupted form as seen in the corporate and individual lives of the Muslim peoples these days.

He complains of "Stagnation", and "lack of fresh impulse", and in this complaint his right. When he says, however, that Islam "can not give to the African the same new power as Christianity because its own roots are not deep enough in truth, and it does not possess the same capacity for growth," he simply accepts the view held by narrow-minded Christian missionaries in the past which scholars of real calibre to-day are making haste to renounce as being without basis.

It is still more surprising to hear a Christian complain of the lack in Islam of proper ideas on hygiene. On this question we respectfully beg to suggest that our friend, the learned writer of this article, should have a talk with M. Mubarak Ahmad, the Ahmady missionary, for all that we can do in this note is barely to point out that in this respect, as in all others, Islam is far supperior to Christianity. On personal and public hygiene and the value of a clean mind Islam has more valuable guidance to give than any other religion. The backwardness of Muslim countries in this respect is due not so much to any fault in their religion, moreover, as to economic factors in which European exploitation has its own part.

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As for Islam's inability "to lead its adherents beyond a certain stage of culture" and to open man's "mind to a new world of progress"—all that need be pointed out is that the higher type of culture and the new world of progress which the writer seems to have in mind does not owe anything much to Christianity, for in almost all essentials it is at heart very "unchristian." In fact Europe's path of progress is strewn with fragments of the Bible torn off and flung aside by resolute men who saw that they only hindered man in his quest of Truth, spiritual as well as material and scientific. Besides, a culture that only means "progress" towards the vortex of a terrible World Conflagration like the one that is raging now can not be reckoned of any real value.

The new impulse in the Muslim world is the Ahmadiyya Movement which the writer of this article has only lately come into contact with. Taking its stand on the original pure Islam, it is the dynamic force and the message of life meant to countract the stagnation of which the writer complains. We are glad to be able to inform him that if he studies Ahmadiyyat with an open mind and the care it deserves, he would find that real progress would be possible only when man decides to follow the great mountain road called Islam. It is a mountain road because it is always an up-hill task, not easy for those who are the slaves of certain habits of thought or the slaves of their environment.—*Ed.*]

A missionary religion has been well defined as a religion in which the spreading of the truth and the conversion of unbelievers are raised to the rank of a sacred duty by the founder or his immediate successors. Under this definition Islam must necessarily hold a high position for the zeal to spread the truth of their faith has inspired its followers to carry it with them and propagate it in every land they have entered, whether peacefully or by conquest.

As early as 975 A.D. the geographer Ibn Ḥauqal wrote in all truth that "the length of the Empire of Islam in our days extends from the limits of Farghana .....as far as the coast of Yaman, which is a journey of about four months; its breadth begins from the country of the Rūm (the Byzantine Empire) as far as the territory of al Mansūra on the shore of the sea of Fārs (the Indian Ocean) which is about four months

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travelling".* This was written close on a thousand years ago. Yet to-day despite the falling away of its territorial acquisitions and the break up of its once vast Empire, Islam may still bear witness to the zeal with which it has spread its faith by numbering among its followers no less than 240 millions of peoples in all parts of the world.†

Indeed one of the characteristic features of Islam has been the manner in which degradation of its political power has been accompanied by a corresponding expansion of its religious fervour and conversion. At no time has Islamic missionary work lapsed, and the Muslim missionaries have been one of the most powerful factors in the spread of their religion over so large a portion of the world. When conquest failed, or territories lapsed, the missionaries frequently succeeded in restoring the balance of Islam. Nor was this an after thought; the Qurān itself contains frequent exhortation to its followers to spread their faith abroad, both in the Mecca and Madina Sūrahs —"Say to those who have been given the Book and to the ignorant, 'Do you accept Islam?' Then if they accept Islam are they guided aright: but if they turn away, then thy duty is only preaching." [iii. 19.]

In few parts of the world has the development of Islam been entirely due either to conquest by the sword, or to missionary endeavour alone, and nowhere has it been due to more various causes than in Africa, where two thirds of the continent has been subjected to its influence—an influence which has sprung from many sources, and extends over a span of thirteen hundred years. The Muslim in Africa was sometimes the soldier of an invading army, sometimes a trader and missionary, sometimes a refugee from political faction in his own country, some-

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*J. H. Krammers: *Geography and Commerce* in *The Legacy of Islam.*

† For those who maintain that a natural antagonism must exist as between Muslim and Christian it is perhaps of interest to note that of this number only 34 millions approximately are independent of Western rule, while of the whole number, almost half live under British protection.

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times a wanderer, sometimes a settler. Yet all made some contribution to the spread of Islam. It is this diversity of object and manner which makes it difficult to give a simultaneous or consecutive account of the progress of Islam in the different parts of Africa.

The first introduction of Islam into Africa came under the Omayyad Caliphs when an army of 4,000 was sent to Egypt under the command of Amr ibn al'As in A.D. 639. Under Omar's command he carried out an invasion and within three years the Byzantine armies had abandoned their possessions to the Muslim troops. The success of this compaign was largely due to the hatred the natives entertained for the oppressive rule of Byzantine, and they became willing converts to Islam. Amar was established as first governor of the new state, and its expansion and development was pressed on. The speed with which conversion took place may to some extent be gauged by the fact that the capitation fee paid by non-Muslims which represented the principle revenue from Egypt dropped in twenty odd years by some seven millions, and continued to fall still lower. These conversions may in some degree be attributed to a desire to escape the burdens of taxation but largely are they due to the fact that the original conversion of Egypt to Christianity had been rapid and superficial, while the rule of their Christian masters had not endeared the new faith to the natives. But the Copts, if they welcomed the Arabs at first, soon tired of them, and, forming a national party, there were continual risings, which brought heavy reprisals. Indeed the Copts suffered heavily at the hands of the Arabs. However, in the intervals of peace they were well treated and permitted to rise to positions of importance in the administration of the country.

Meanwhile from Egypt Islam began to penetrate into the Nubian kingdom which since the 6th century had been Christian. Trading agreements were formed with Egypt, and where the Arabian trader peneterated so did his religion. Moreover frequent raids and

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minor campaigns were carried out against the Nubians from Egypt, although even till the middle of the twelfth century there is evidence to show that the Nubians still maintained Christianity and their independence. But by the fifteenth century the Nubian Christian kingdom was a thing of the past; it had fallen apparently under the repeated attacks of both Arab and Negro tribes, while its religion had been undermined by internal factions, by the peneteration of traders bringing Islam with them, and by the intermarriage of larger numbers of Arabs with the native population.

The influence of Islam on Abyssinia is likewise two-fold—that of the invading army and of the trader and missionary. The Abyssinians had been converted to Christianity in the 4th century, and until the 10th century were undisturbed by the Arabs. But thereafter they gathered along the coast, and succeeded in annexing part of the coast lands from Abyssinian rule. Missionary exploits in the interior increased the power of the Arabs, and their followers early in the 14th century started a series of risings against the king of Amhara which enabled those on the seaboard to increase their territory. In 1528 the Muhammadan ruler of Adal, Ahmad Grān invaded Abyssinia and was strongly supported not only by the Muslim communities already established in the country, but also by a number of chiefs of native tribes, many of whom were Christians. The invasion of Ahmad Grān was quashed with the help of the Portuguese, and the leader himself killed in 1543, but nevertheless Islam had gained a very considerable footing in the country during these years, and this was increased by the dissension caused by the interference of the Portuguese in both civil and political affairs. Finally the Portuguese were expelled by the Abyssinians, together with all foreign Christians, and there ensued a period of chaotic government and continual uprisings, during which time the Muhammadans further consolidated their position by gaining many of the administrative positions and also admission to the native aristocracy

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by feigning Christianity. This was no unnatural occurrence, and indeed was justified by the superiority of the Muhammadan, intellectually and culturally, and also by his superior energy. A traveller of this time* who had visited Abyssinia reports that the Muslims now numbered a third of the total population, and were steadily increasing their domination—indeed this process continued throughout the 18th and 19th centuries, when such travellers as reached the country report that the few remaining Christian communities, isolated and decaying through neglect, were continually losing many of their number to Islam. By the middle of the 19th century almost all the commerce and administrative positions in the country were in the hands of the Muslims, and it appeared that the indigenous Christianity of the Abyssinians was doomed very shortly to die out. But there now occurred a revulsion against Islam, caused by the war which in 1875 broke out against Egypt, and an accompanying hatred of Islam which was in turn directed on the Muslims of Abyssinia. Indeed in 1878 the king made a determined attempt to re-establish Christianity, and to unite all the religions of the country. The various Christian sects were given a time limit of two years to fall in with this wholesale conversion scheme, the Muslims were allowed three years, and the pagans five. In point of fact the net result was not satisfactory. The Muslims finding themselves faced either with persecution and taxation or the choice of accepting a ritual form of Christianity, accepted the latter lot, styled themselves Christians, and, unmolested once more, were free to practice their old faith in private. But this attempt to establish Christianity by force made the religion hateful to both pagans and Muslims, and with the death of John there was a great advance in the spread of Islam, whole tribes that had formerly been Christian in name and tradition becoming converted, along with many of the pagan tribes, and this conversion was to continue steadily uptil modern times.

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* Manoel d'Almeida.

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The fall of Christianity in Africa, at the hands of the Muslim invaders was thus effected in Egypt, Nubia, Abyssinia and North Africa, along the narrow coast line which had been Roman. Too often the successes of Islam in these quarters have been attributed solely to the force of arms shown by the Arabs, and it is assumed that Christianity only disappeared as the result of brutal and savage persecutions. In point of fact this is very far from the truth. There were undoubtedly persecutions following uprisings of subjugated peoples, but in general the Muslim showed a surprising degree of toleration to those whom he conquered. Certainly his treatment of conquered races cannot have been unduly severe when it is observed for how long a decaying, and indeed almost dead, form of Christianity was allowed to continue in many parts of these countries. No, it is rather to failings on the part of the Christian communities themselves that the success of Islam must be attributed. The Christian societies of Africa were neglected by and cut off from Europe. Often the natives had been but superficially and hurriedly converted—"conversion" in many cases merely consisting of baptism—by an alien race which they disliked. The communities were slack and subject to little authority, being in fact Christian by name only, for often the old pagan beliefs were incorporated gradually in such religion as was practised. It is thus not surprising that the steady waves of Muslim invaders, settlers and traders were able to establish Islam throughout those lands which they overran.

The spread of Islam amongst the pagan populations of Africa was no less disjointed in its history than in the case of the Christian populations which we have already retraced. Again the same features are to be found—organised invasions and peaceful infiltrations of traders.

In the early days of Arab invasion in the North of Africa Cairo became the base of operations from which the armies of Islam were dispatched. The first of the pagan races to offer any vigorous resistance to the expansion of Islam was that of the Berbers, who

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fought back strongly. But in 693, in the time of 'Abd al Malik, the largest force that had yet been sent to Africa was landed under Hasan ibn Numán to revenge such defeats as the Arabs had already suffered at the hands of the Berbers. For five years this army was held up by al-Kāhinah, who was in command of the Berber forces, before eventually she was defeated, and the power of the Berbers finally smashed. But if the opposition of these people was now broken, nevertheless the part they were to play in the future was important, for it was with an army recruited from the Berbers that the power of Islam was spread through North Africa by way of Fez, Tangier and Ceuta, until Islam was on the threshold of Spain. And it was with a Berber Army that Tarik, the new Governor of Tangier, crossed over to Spain, ostensibly to help the Gothic king recover his father's throne. It is interesting to note here the unity which at this stage still bound Islam, for Tarik before undertaking this campaign, sought permission from *Mūsā* at Cairo, who in turn obtained permission from the Caliph Walid. In 710 the Berbers reconnoitred Spain and in the following year Tarik and Count Julian smashed the power of the Spanish armies. Nor is this the end of Berber influence, for it was they who later were to win Egypt for the Fatimids.

But it must not be imagined that the defeat of Berber armies, and the enlistment of Berber soldiers in the armies of Islam implies a universal conversion amongst the race generally. Indeed the conversion of the Berbers to Islam took several centuries and was attended by many revolts; moreover it required the full weight of Muslim missionary enterprise to achieve success. "Islam took no firm root among them until it assumed the form of a national movement and became connected with the establishment of native dynasties, under which many Berbers came within the pale of Islam who before had looked upon the acceptance of this faith as a sign of loss of political independence." *

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* Arnold: *The Preaching of Islam.*

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Yet even so many of the Berber tribes remained aloof from Islamic influence and preserved their independence uptill the 15th and 16th centuries when they were gradually incorporated by the larger tribes which had already accepted Islam.

However it is probably from the Berbers that the South and West parts of Central Africa were to learn of Islam. The two Berber tribes, the Lamtuna and the Jadala appear to have taken a prominent part in this work and it was through them that the Almoravid movement was brought to bear on the tribes of the Sudan. But at the same time Islamic influences were filtering steadily into West Africa from other sources, mainly that of traders from the North East. The kingdom of Songhay as early as the 11th century was ruled by a king who had become converted to Islam, while in the same century there were founded two towns which were to play an important part in the conversion of the surrounding country—Jenne and Timbucktoo, the latter always a Muslim town, the former to be converted about the beginning of the 13th century. Both towns were important trading centres, and the Arab Trader-Missionaries operating from them did much to spread Islam.

But perhaps the most far-reaching result for Islam in West Africa was the conversion of the Hausas by the Mandingos, if tradition is to be believed. The Hausa people were the great traders of the West and where they traded they implanted Islam, their energy and activities covering a wide area.

However the results of these conversion were set back until the end of the eighteenth century by the continued rivalry of the Muslim States and their incessant wars. But this was finally quashed by the rise to power of Shaykh Uthman Danfodio who was to consolidate the Fulani Empire and establish a ruling race in what was later to become Nigeria. Danfodio was strongly influenced by the reforming Puritanism of the Wahhabis with whom he came in contact during a pilgrimage to Mecca, and on his return set about enforcing a return to the primitive

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simplicity of Islam. He established the Fulani as a united people and then set about conquering with a holy "war the pagan tribes and the nominally Muslim States of Hausaland, which in the general disorganisation which followed the collapse of Songhai had allowed the fetishism and magic of their infidel neighbours to corrupt the purity of their religion."* Only the States of Kabbi and Bomu were successful in resisting the Fulani, who continued as fanatical propagandists of Islam until the arrival of the British at the beginning of this century. Prior to British occupation the people of the Northern Province, the Fulani and Bornu States had been carrying on a long struggle against one another, and the Fulani government had deteriorated into one of tyranny and extortion. "Slave raiding had assumed gigantic proportions, and the armies of the Emirs had depopulated vast areas which had previously been inhabited by a dense and industrious pagan popultion. A great variety of taxes had become the instrument of spoliation, and the law courts, formerly under the control of Alkalai deeply read in Mohammadan law and impartial in their judgments, had also to a large extent become debased and the servile instruments of a despotic executive." †

Thus one of the first tasks that lay before the administration of the country was to crush the power of the various States. With the establishment of law and order Islam once more began to make progress in West Africa, this being due entirely to the work of a number of missionary sects; of these the two principal ones are the Qadiriyyah and the Tijaniyyah. The former was introduced into West Africa in the 15th century, and has concentrated on spreading Islam entirely by peaceful means, paying particular attention to education. The Tijaniyyah, originating from Algiers in the 18th century, has accomplished much by quiet and unobtrusive missionary work, though in the

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* *The Nigeria Handbook.*
† *Ibid.*

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main this has been overlooked, and the sect has gained fame principally through the Jihads which it has instituted in West Africa.

It is almost entirely due to these societies and others like them that Islam is still making progress in Sierra Leone, Liberia, Dahomey and Ashanti, for in all of these countries it has been a late comer.

The arrival and establishment of Islam on the eastern coast of Africa presents a distinct contrast to its approach in other parts of the continent. The opening up of the east coast was due primarily to traders, who formed small colonies at the mouths of rivers and by natural harbours, and far less to any organised expeditions from Arabia.

The east coast being close to Arabia had been known from time immemorial to the dhow sailors, and had at an early date been mapped and charted. An examination of the sailing instructions written by Sulaiman al Mahri,* in the first half of the 16th century shows to what standards Arabian navigation had by then risen—not only are these extremely detailed, covering a large part of the Eastern Seas, but they make it clear that there were many well-established routes from Arabia to the trading stations on the east coast. It seems probable that of these Kilwa was first founded, and according to an Arab tradition its first settlers were a number of Arabs who were exiled from their country for heresy. Massudi, writing in the 3rd century A. H. gives the date of the founding of Kilwa by Zaide or Sayyid as 908,† and relates that he was a feudatory of the Shaykh of Oman but was later driven out of Kilwa by a new incursion of Arabs, who in turn established a trading station, though they lived in considerable fear of the natives of the interior. Similar settlements sprang up all along the coast, Magadaxo, Pate, Sofala, Mombasa, Dar-es-Salaam,

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* Gabriel Ferrand : *Encyclopædia of Islam.*

† R. C. F. Maugham : *Zambezia.*

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Zanzibar, each with a colony of Arabs, sometimes two or three of the stations being united, sometimes deadly rivalry existing between them.

Pate like Kilwa was apparently founded by two exiles from Oman,* and gradually established Arab rule over all the Swahili towns, attaining considerable prosperity through trade both with Arabia and India. By 1348 a form of rule had been established under the house of Pate over the neighbouring settlements from Zanzibar to Magadaxo. Inspite of occasional revolts, and trouble from the natives of 'Zenj', the settlements appeared to flourish until the arrival of the Portuguese in 1470. From then onwards there were continual fights between the two peoples, the Portuguese fortifying the towns which they won, and maintaining a precarious hold over this part of the coast until the 18th century. One of the richest settlements was that of Sofala which was established in 943 † and was famous for its silver and ivory. Indeed there is reason to suppose that it may have been the original Ophir from which Solomon derived much of his wealth. Sofala flourished until the 16th century when the Arab merchants abandoned it and moved further north to Quelimane. Dar-es-Salaam, though it never ranked as importantly as Kilwa or Zanzibar, yet grew to considerable importance later on. It was for long a minor trading settlement, from which led the caravan route from Bagamoyo, the great caravan terminus, whence came so many of the slaves on their journey down to the coast. Magadaxo, founded at some time in the 10th century was for long the leader of these trading communities. Originally founded by the Emozaydij, members of the Shiah sect, it was seized by new-comers who were Sunnis, and the Emozaydij, refusing to submit to the authority of an alien sect retired into the mainland and settled down amongst the natives. Ibn Batuta ‡

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* *A Swahili History of Pate*: from MSS. of Bwana Kitini: trans. A. Warner.

† *Encyclopædia of Islam.*

‡ *Zambezia*, R. C. F. Maugham.

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writing in the 14th century speaks of Magadaxo and Sofala as the largest and most prosperous of these trading communities.

The material, however, left by these early traders is scanty. They appear to have made little attempt to get on friendly terms with the natives of the coastal belt, and left few traces either of the culture or faith of Islam. Guillain* explains this by saying that "if we find little exact information among the Arabic writers on the east coast, this is due partly to the fact already pointed out by us that there did not exist between them and Arabia a real link of colony and mother country. All the land of Zandj and its dependencies, were politically speaking, to the Arab a strange country where a certain number of its merchants went to trade, or where some settled at their pleasure without any obligation, as well as without the protection of their mother country. Traders are by nature hardly geographers, even less so are they ethnologists and it was not to the east coast of Africa that the distinguished men of art and science went. The great intellectual current went towards Europe." Certainly the traders left the African of the east coast, with the exception of the Somali, amongst whom Islam did spread at an early date, to their own devices, and contented themselves with commerce, and later the slave trade. This later developed into a vast trade, and by the beginning of the 19th century it is estimated that some ten thousand slaves were shipped from the east coast ports, principally from Zanzibar, every year. It is probable that the establishment of this trade was one of the reasons which prevented the Arabs from spreading their faith, for had they done so the native tribes would have become their equals and could no longer be raided with impunity. Only in Uganda was any missionary work carried out, but the Baganda was a man of independent and sturdy nature and was bad material for the slave trade. The flourishing trade in slaves at Zanzibar was estimated to have

* *Historie de l'Afrique de l'Orientele.*

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brought in a quarter of Sa'id b. Sultan's revenues,* while he was Sultan of that island. The export was carried out on a large scale to Muscat, India and Mauritius. Indeed so far established was slavery that in 1811 the free men of Zanzibar numbered only a quarter of the population of the island. Consequently Sa'id's agreement with the British Government in 1822 to suspress the trade meant a considerable loss to his own revenues, besides incurring for him the ill will of the traders of Oman. It was this which prompted Burton to remark of Sa'id that "his friendship with us indeed cost him dear." † Nevertheless the slave trade was finally stamped out after a long struggle and continual vigilence on the part of detachments of the Navy which were detailed to patrol the coast.

With the disappearance of the slave trade and the extension of European rule in Equatorial Africa there arose a remarkable expansion of missionary work on the part of Muslims who, with the establishment of law and order, could now make their way freely about the interior of those countries on whose coasts they had for so long been settled, and establish contact with the natives. Communities sprang up in many of the larger towns, but even now Islam has still failed to make progress in East Africa in any way comparable with the successes it has enjoyed in other parts of the continent. Stizand ‡ remarks of Islam on the East coast that the Arabs of this coast appear to be very lax in religion and morals when compared with those of Arabia....The Coast seems to have been the hot bed of intrigue, strife and double-dealing. Ancient history has shown what it used to be in the past. In the present it is exactly the same except that it must now be confined to words, accusations, and slander, instead of being settled by murder and strife as formerly."

In modern times Islam certainly owes what progress it has made in Africa to European colonisation,

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* *Sa'id b. Sultan*, by Said Ruete.
† R. Burton: *Zanzibar.*
‡ C. M. Stizand: *The Land of Zinj*

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and the establishment of law and order - and it is perhaps significant that it is amongst the Hamitic and Mediterranean races that it has proved most acceptable. The Berbers, Moors, Tuaregs, Fulani, Hausa and Somali are, to-day, thoroughly Islamised and appear to have gained from it a racial self-consciousness and dignity, which may, in some degree, be natural to these races but is even more noticeable where they have accepted Islam. To them school and missionary work and European civilisation appears less acceptable than to the Negro.

The preachers of Islam were accepted by the Hamites as fellow nomads, while to the Negros they were the representatives of a higher culture and superior to them. However there was not so much difference as to prevent settlement and inter-marriage and the gradual assimilation of Islamic outlook, and in addition the process was helped by the important fact that Islam knows no colour-bar ; once converted to the faith and the new member is admitted to the higher social status of the Muslim at once. In many, indeed in most, parts of Africa, the demands of Islam are not great— it becomes in fact a matter of the acceptance of a simple formula, a few simple observances, and usually a distinctive form of dress. It was espeacially easy for the African to accept since the trader was his own missionary, without the African being aware that he was a missionary, and becoming suspicious of him. The trader was accepted every where, and where he stayed he acknowledged his faith by observing the daily ritual of prayer, which at once aroused in the African both curiosity and a desire to imitate, coming as it did form one whom he was prepared to recognise as his superior in culture and understanding.

Moreover after the acceptance of Islam the African may still retain a certain amount of his old animistic beliefs, while he gains at the same time a sense of self-possession and security of outlook in the knowledge that he is a member of a world-wide community.

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But although Islam is undoubtedly a higher form of culture than is found amongst the Africans it cannot be denied that it has also its disadvantages. It cannot be claimed that it instils a higher morality, for the integrity of its rulers and administrators was seldom of a high level. Moreover it was responsible not only for many wars and persecutions but it instituted and maintained the slave trade in Africa, and ceased this latter only when intense pressure was put upon it to do so by European governments. It relinquished its grasp on slavery in Africa through compulsion rather than conviction. Nor are these its only failings. "For the advancement of moral and physical cleanliness, hygiene and the combating of disease Islam has done nothing. More serious than these shortcomings however, is the fact that Islam does not, as a whole, seem to be able to lead its adherents beyond a certain stage of culture. To-day in Africa it is sterile. No fresh impulses radiate from it, no powers which foster life and make it a dynamic force in progress. Its atmosphere is rather that of stagnation. There is therefore a danger that the spread of Islam in Africa will lead the development of the Africans into a blind alley. It cannot give to the African the same new power as Christianity, because its own roots are not deep enough in truth, and it does not possess the same capacity for growth.* And again, "it has opened no one's mind to a new world of progress, although converts have been many. Behind Europeanisation, with all its objections, it can be said there is a world of thought capable of stimulating development in others—there is nothing of this in Islam. The European importation is the beginning of a process, the influence of Islamic importation ends with itself." †

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FUNDAMENTAL UNITY OF ISLAM AND HINDUISM*

[We published this article with great pleasure for it represents a kind of thought that deserves sympathy and appreciation from every one who wishes India well. On the conception of the fundamental unity between Islam and Hinduism as portrayed in this article, however, we find ourselves in somewhat disagreement on a number of points of more or less major importance. For instance this fundamental unity applies only to the original essence of Hindu religious teaching: in our view it does not apply to a mass of obtruse and often confusing philosophies that have come to be identified with Hinduism. Moreover in the life of both the Hindus and the Muslims these days there are many things which have no place, respectively, in Hinduism or Islam. Unity in such things is of course not without interest for political purposes, but from the point of their value in the spiritual quest of man such traits in the life of either community are unwarranted and undesirable.

We trust that our readers would be glad to read in this article a confirmation in plain words that bears on Shri Ramkrishna's attachment to Islam and his formal acceptance of it—*Ed.*]

The anniversary of the Prophet of Islam has lately been celebrated throughout the Muslim world. Let us on this auspicious occasion make a comparative study of Islam and Hinduism and point out the underlying unity of their essentials.

To harmonise Islam with Hinduism was the dream of Akbar the Great, but that imperial attempt was confined to the four walls of his palace. Sufi saints, and mediæval Hindu saints dedicated their lives to establish this unity and succeeded to a great extent in their mission. Raja Ram Mohan Roy, Keshab Chandra Sen,

*Substance of a speech delivered by the President of the Ramkrishna Mission, Karachi, at the Prophet Day Celeberation held by the Hindus at the Ramakrishna Mission in April, 1941.

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and other leaders of the Brahmo Samaj in the modern age tried their best to effect Hindu-Muslim unity, but their efforts ended in intellectual eclecticism. Perhaps no Hindu saint till now has done more to cement the unity of Hinduism and Islam than Sri Ramkrishna, the prophet of modern Hinduism. He was ceremonially initiated into the spiritual disciplines of Islam by a Muslim saint and after systematic practice was blessed with the supreme realisation of the goal of Islam. Thus did he describe his mentality of this period. "Then I used to repeat the name of Allah, wear my cloth in the fashion of Mohammadans and recite the Namaz regularly."

In and through Sri Ramkrishna Hinduism has accepted Muhammed in its panel of Prophets and adores him as a messenger of God like Krishna or Rama. To-day Muhammed is not only the Prophet of the Muslims alone but also of the Hindus. Sri Ramkrishna's realisation in the Muhammedan path of spirituality proves beyond doubt that the existing barriers and so-called differences between these two rival faiths will in the near future be obliterated and the essential unity of Islam and Hinduism will be a tangible reality in India.

Quran and Upanishads

Let us now verify the spiritual experiences of this apostle of Hindu-Muslim unity by a scriptural comparison. Dr. Bhagwandas in his illuminating book *Essential Unity of Religions* has very clearly shown that the teachings of Hindu and Muslim scriptures are one in essence but different only in words and language. Prophet Muhammed has said that the Quran is to be found in the ancient Seers' writings too and that there are as many paths to God as there are souls and that prophets have been sent to all races. There are texts in the Quran, the Masnawi (considered to be the second Quran), Tasawwuf and other Muslim scriptures which when translated into another language are almost indistinguishable from the teachings of the Gita, Upanishad and other Hindu scriptures. Indeed

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only the names and words differ but the ideas meant are same in the scriptures of these two religions. A comparative study is sure to convince every body of the truth of this statement. Rightly a prophet has said that we should not cling to the letters for that killeth life but we should stick to the spirit which gives life.

"Allah Ho Akbar" literally means Maha Deva or Param Iswara or the Great God; for Akbar, Maha and Param all mean Great; and Allah, Deva and Iswara mean God. Santan Dharam has etymologically almost the same significations as Islam which means peaceful acceptance of God and his righteousness.

Duality in God

Both the religions believe in the all-permeating duality signified pre-eminently by the very names given to God in opposed pair. God is Al-Awwal and Al-Akhir, Anadi and Ananta; Al-Batin and Al-Zahir Avyakta and Vyakta. He is Al-Badi and Al-Jami, Srasta and Samharta; Al-Muhyi and Al-Mumit, Bhava and Hara. He is Al-Muzil and Al-Hadi, Mayi and Tarak; Al-Qahhar and Al-Razaq, Rudra and Shiva. He is Al-Jubbar and Al-Karim, Ghora and Dayalu: Al-Jalil and Al-Jamil, Shasta and Sundara. The prophets of both the religions give us clear assurances of the fundamental agreement which does already exist. This unity is not to be established but only votaries of both the faiths are to be aware of its eternal existence.

The Arabic-Persian word Insan and the Sanskrit word Arya both mean a gentleman or a friend of all. Like Krishna, Muhammed has said—'Man, Thou hast to go back into God for God is our Home.' Along the path of Pravrithi or Quasi-nazul God has foregotten himself into man and so along the path of Nivrithi, Quasi-Uruj, man should remember himself into God again. According to Hinduism, Jiva is the denial of Brahman or man is the reflection of God and in

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accordance with Islam Khudi is the imaged reversal of Khuda—*Demon estdeus inversus*, or the Finite is the negation of the Infinite.

Redemption of Sinners

Both the religions prescribe expiation to sinners. Both enjoin descriminate charity. Both call their scriptures by names having the same significance. Both believe in the four-fold source of religious law. Quran or Shruti, Hadis or Smriti, Ijma' or Sadachar and Qayas or Atmatushti. Waters of the Zamzam are as holy to the Muslims as are the waters of the Ganges to the Hindus. Pandas or Mullahs, Pujaris Sannyasis or Fakirs, Sadhus or Darveshas, Maths or Darghas, Ashramas or Takiyas, Sampradyas or Firqas are common to Hinduism and Islam. Gnana Yoga, Bhakti Yoga and Karma Yoga of Hinduism generally correspond with Haqiqat, Tariqat and Shari'at of Islam. Corresponding to Dvaita, Visishtadvaita and Advaita of the former, the latter has Ijadiya, Shuhudiya and Wajudiya. Brahma, Shiva and Vishnu, the three aspects of Hindu God, are known in Islam as Al-Malik, Al-Razzaq and Al-Alim. As Hinduism has Sahasra name of a god or goddess so has Islam a hundred holy names of Allah.

The short comparative study made above clearly shows that both the religions are one in essentials and fundamentals and the disagreement between them, if there be any, is only apparent and outward. Leaving aside in ignorance the essentials which are the heart of religion we are, for nothing, fighting over the externals. We are like children wrangling tooth and nail over the basket though in the meantime the fruits have fallen in the ditch. It is high time for the thoughtful members of both the communities to meet and sit together and bring to the public notice the essential agreement that underlies both the religions. It is a happy sign of the times that a growing section of the liberal Muslims such as Khojas, Shias, Bahais, Ahmadiyas, Sufis, etc., do believe in this unity.

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Chinese Example

In China when the strangers meet it is the custom of each to ask the other, "To what religion do you belong." The first is perhaps a Muslim, second a Buddhist, third a Taoist, fourth a Christian and fifth a Confucion. Each then begins a panegyric on the religion not his own after which they repeat in chorus "Religions are many but God is one and we are brothers." On this occasion I take the liberty of appealing to my Muslim brethren, particularly the younger educated generations in the sacred name of the Holy Prophet who was the living embodiment of amity and unity to be tolerant and liberal enough to embrace in love their Hindu brethren and thus pave the way for the brotherhood of these two sister communities. May God knit the hearts of the Hindus and Muslims and may He unite Islam and Hinduism for the welfare of India and for the good of the world.

Karachi. SWAMI JAGADISWARANAND.

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THE PHILOSOPHY OF *WUZOO* (ABLUTIONS)

The Promised Messiah (may peace be upon him) has repeatedly emphasised that there is no commandment of Islam, howsoever small and insignificant it may seem to be, that is not based on prrfect wisdom. This great truth reveals itself as many times as we plunge into a deep study of any of the Islamic commandments. Islam enjoins upon us the performance of ablution (*wuzoo*) before saying prayers. Let us consider its propriety and advisability for the present discourse.

Wuzoo consists of (1) the washing of hands, (2) gargling of mouth, (3) rinsing of nose (4), washing of face, (5) washing of fore-arms, (6) the passing of wet hands across the head, and the cleansing of ears, and (7) the washing of feet. Except the passing of wet hands across the head, etc., which is performed once only, the other actions are usually performed thrice.

Wuzoo has both subjective and objective effect. Subjectively the performance of wuzoo conduces to a mental preparation on our part for the solemn action of prayer that is to come after it. It is an undeniable truth that we perform an action better when subjectively we are prepared for it sometime before its performance. They say forewarned is fore-armed. Thus it helps us to concentrate, and concentration is the most important factor that determines the quality of a performance.

On this very principle of the advisability of mental preparation prior to the commencement of an action it is suggested by some medical authorities that one should take to one's meals a little while after they have been laid on the table.

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With regard to the beneficial effect of mental preparation preceding an action there can be no dispute. The only question to be considered in connection with wuzoo therefore is whether or not it is the best preparation for the action of prayers which follows ?

Physically there is nothing as refreshing as an ablution. It is the easiest, the quickest and the most inexpensive method of refreshing one's body and mind. It shakes off lethargy. Even if one is to bathe, to perform wuzoo before taking a bath is more healthy. The reason for this is evident in the order prescribed for the actions comprising wuzoo. A bath, too, is a great refresher, but then it requires greater facilities than wuzoo and takes longer. A bath is not always within the means of every one. Islam is a universal religion and hence its prescriptions, recommendations and injunctions can smoothly be acted upon at all times and at all places. People of cold countries cannot bathe five times a day without considerable risk to their healths.

Moreover wuzoo treats all those parts of our body which, due to exposure and toil, require toning and refreshing. Hence Islam has prescribed a method which embraces in itself the benefits of being universally paracticable and is also most helpful and suitable to the purpose.

Again, the only object of human life is to attach itself to Allah (و ما خلقت الجن والانس الا ليعبدون). God has therefore placed in human nature a strong tendency towards *Him*. Infact He has created man after His own image.(فطرت الله التى فطر الناس عليها) Hence it stand to reason that if we help the inherent tendenciess of our nature by objective factors the object of our prayers will be better realised. Now we know that the vehicle for expression of these tendencies is the material and physical body which scientists tell us consists 94 per cent. of water and 6 per cent. only of

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other substances. From this it is safe to conclude that water must be the substance that is most helpful to man in regard to the development of the spiritual spark in him. The physical life of man depends most upon water; even the origin of Life is to be sought in water. The Holy Quran says: و جعلنا من الماء كل شيءٍ حي

It is evident, therefore, that water is the most suitable thing for helping those tendencies which take man towards God. Hence the application of water before putting these tendencies into operation is most appropriate. It brings us into our element, so to say, and prepares us to the hilt for the action to follow. It, tells one how to cleanse the soul with the water of one's eyes and how to flow down to the channels of Divine love by prostrating oneself at His threshold. *Tayammum* too is based on this very principle. The rest 6 per cent. of our body consists of earthly matters. Dust we are, to dust do we return. It is true, very very rue, that unless one puts on every kind of humility and submissiveness it is not possible to find the way to the altar of the Most Glorious. We must be humble and lowly like the particles of dust; when there remains not a jot or a tittle of egoism and pride in us, only then can we hope to find ourselves in the arms of the most Beloved.

Over and above this, wuzoo makes the body clean and cleanliness of body reacts upon the soul as well. Although it is not necessary that a pure body must in all circumstances lead to purity of soul, but there can be no denying the fact that a pure soul does require a pure body and hence inclines towards it. God is Pure and He loves purity of body, mind and soul in man. A clean body helps clean and pure thinking. I have noticed that the day I change my clothes I feel a special urge towards prayers. It is admitted on all hands that our exterior and interior act and react upon each other. If we affect laughter or weep, soon we actually begin to feel gay or sorrowful. That is how human nature is constituted: we draw inspiration from

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our external conditions and our inner moods also act back on them.

This is one aspect of the question. The next point to be considered is the order in which various parts of the body are washed. Is this order well-founded, or has it been jumbled together haphazardly?

I have studied its chain from one end to the other and to my mind it is linked together so excellently that if any ring were to change its place for another its affectiveness would be damaged.

As we have noted above, there are seven stages in the performance of wuzoo, *i.e.*, (1) washing of hands, (2) gragling of mouth, (3) rinsing of nose, (4) washing of face, (5) washing of fore-arms, (6) wetting of head and cleansing of ears, and (7) washing of feet.

It is clear enough that hands must be washed before anything else for otherwise they might carry dirt all over the body as you proceed to wash various parts.

The next stage is gargling of mouth. If this is not its proper place then there must be another more suitable. But if it is proved that there is no other proper place for it, we shall have to accept the present one as the best. Now if the nose were rinsed before gargling, particles of the dirt washed off might remain sticking to parts of the upper lip and there would be the risk of their being carried into the mouth when gargling *after* the nose had been rinsed. In order to realize how unsatisfactory this process would have been one has only to try it once. If the face is washed before cleansing the mouth, and the nose, the dirt washed off would be left on the face.

This analysis shows that the mouth, nose and face are best washed in the order prescribed.

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The question may now be considered why the fore-arms should not be washed before washing the face ?

One of the reasons is that on the washing of face heat recedes back and tries to pass through the head to other parts of the body. If fore-arms were washed before, this heat and other vapours, instead of being let out, would be corked down on the wetting of head just after. Hence some time must elapse between washing of face and wetting of head so that the vapours may make their way out.

Another reason is that it signifies that the face should receive the first attention. There can be no arguing about it that it should not. The face is much more exposed and tender than the elbows and its cleanliness is much more important than that of the elbows. Hence it should receive priority.

The feet are no doubt to be washed last of all. Not only that they are the lowest part of the body and vapours should be allowed full time to emit out of them, but also because generally they are comparatively more dirty and hence one feels repulsiveness in washing fairer parts after having engaged himself with the rougher one.

Now there remains only one more question worth considering. Why should the wuzoo be violated on the emittance of bad air or blood or on making water or on answering the call of nature, or on going to sleep etc. ? The answer is not far to seek. All the conditions which cause the violation of wuzoo are either symptoms of some bodily unhealthiness or of uncleanliness (*i.e.*, the emittance of bad air), or they cause the cleansing faculties of our body a strain and a toil (*i.e.*, answering the call of nature) which consequently require toning and refreshing ; for otherwise they leave behind laziness and lethargy. All of them have, more or less, an unhealthy effect on our mind which must be combated. Medical theory now admits that every

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little action of our system causes a loss of energy which for the orderly keeping of our body must be replaced by water, or food. Water is the best, the cheapest, the most universal treatment. There is nothing like aqua pura. Hence for the regeneration of the lost properties we must take recourse to water. It brings us back into our element. Water, especially the natural water, *i.e.*, the ordinary cold water, is a real tonic for the nerves.

Ferozepore. SALAH-UD-DIN. B.A., LL.B.

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MISSION NEWS

These items have been taken at random from reports published in the *Alfazl* during June 1940.—*Ed.*]

Tabligh Day in Calcutta

Tabligh Day was observed here on Sunday, the 8th June, 1941, in accordance with a decision of the Jama'at on Sunday, the 1st June, 1941. Tracts received from the Headquarter on the occasion were augmented with those locally kept ready. These were distributed among brethren in small packets with instructions to proceed to various localities of the city and suburbs. Our record shows that twenty-two members consisting of *Khuddams* and *Ansars* took such packets and spent more or less the whole day in Tabligh work by distribution of pamphlets and tracts among educated people and by oral discussion. In this way our friends visited Eden Garden, Ripon Square, Tollygunj, Bhowanipur, Ripon Street, Ripon Lane, Sheriff Lane, Dakhineshwar, Kidderpur, Howrah, Sibpur, Eden Hospital Road, Taltala Lane, Dharrumtollah Street, Alipur and other places and preached the message of truth to friends, acquaintances and relatives. In the afternoon, myself together with Maulvi Zillur Rahman, Muballigh, and Maulavi Muhammad Abdul Hafiz went to the Town Hall, where a general meeting of the citizens of Calcutta was in progress with Mr. Phanindra Nath Brahma, the present Mayor of Calcutta, in the chair, in order to decide ways and means to render help to the victims of the recent cyclone and high tidal waves that have wrought such havoc in Noakhali and Barisal Districts. We distributed tracts and handbills to members of the audience gathered there. Besides, Maulvi Zillur Rahman Sahib addressed a meeting of Muslims and Non-Muslims at Dakhineswar.

The occasion was a grand success. May Allah accept our efforts. Ameen!

D. A. K. KHADIM,
Secretary, Dawat-o-Tabligh,
Ahmadiyya Association, Calcutta.

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British East Africa

When preparations were made to lay the foundations of an Ahmadiyya Mosque in Tabora (Tanganyka) some rowdy elements among the non-Ahmady Muslims of the town created a serious disturbance of which the aim was to intimidate the Ahmadies and to force the authorities to forbid the construction of the mosque. But thanks to the firmness shown by the police and the magistrate the situation was soon brought under control, though some Ahmadies were injured and damage was also done to Ahmady property. Legal proceedings were instituted by the police against 48 men in this connection, of which number five were acquitted while all the others were sentenced to varying terms of imprisonment or were duly fined.

U. S. A.

A letter received from a friend in Pitsburgh indicates that Sufi M. R. Bengalee, M.A., Ahmady Missionary incharge in the United States ; paid a visit to that town during one of his recent tours. In one of his lectures Mr. Bengalee reviewed the work of the Ahmadiyya Mission during the year, noting with satisfaction among other things the commendable zeal with which the American Ahmadies took part in the *Tahreek-i-Jadeed*, the effect produced by the pamphlet entitled *Tomb of Jesus Christ* which was distributed broadcast in the country, and the good work done by *The Muslim Sunrise*, the Ahmady quarterly in America. A Prophet Day meeting was also held while our missionary was in Pitsburgh, from where the Rev. Mr. Bengalee proceeded on his tour to Youngstown, Cleveland Indianapolis, etc.

Sierra Leone

An Ahmadiyya Community has been established in the important town of Balama where the paramount chief also has accepted Ahmadiyyat. Out of three mosques in the town two have come to the Ahmadies but the Imam of the third is fighting hard against the rising influence of Ahmadiyyat.

During a stay of about a week in Kenma our missionary utilised a rare chance of carrying the Message of Ahmadiyyat to 14 paramount chiefs gathered in that town in connection with a visit from the governor. Many of these chiefs evinced great interest and pressed our missionary to tour their terri-

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tories as well, and also promised that they would themselves join the Ahmadiyya movement.

Secunderabad (Deccan)

Anjuman Tarraqi Islam, Secunderabad, has brought out a pocket-size pamphlet in Urdu on *The Goal before the Muslims*, which is being distributed on a wide scale. It is extremely well written and deeply impressive. Our readers would be able to form some idea of its worth when we tell them that its author is our esteemed and learned brother Seith Abdullah Allahdin. This pamphlet deserves to be translated into all the main languages in use among Indian or foreign Muslims, and those who might like to do so should communicate with Seith Abdullah Allahdin, Allahdin Buildings, Oxford Street, Secunderabad (Deccan), India.

The pamphlet can be had by simply dropping a post-card to Seith Sahib.

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